

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 13th October 1894.

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Nil.			

## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
Monthly.				
1	" Ghosak " ... ..	Khulna ... ..	.....	
Fortnightly.				
2	" Bankura Darpan " ... ..	Bankura ... ..	397	30th September 1894.
3	" Kasipur Nivási " ... ..	Kasipur, Barisál ... ..	300	
4	" Ulubaria Darpan " ... ..	Ulubaria ... ..	720	
Weekly.				
5	" Banganivási " ... ..	Calcutta ... ..	8,000	28th ditto.
6	" Bangavási " ... ..	Ditto ... ..	20,000	6th October 1894.
7	" Burdwán Sanjivani " ... ..	Burdwan ... ..	310	2nd ditto.
8	" Charumihir " ... ..	Mymensingh ... ..	.....	2nd ditto.
9	" Chinsura Vártávaha " ... ..	Chinsura ... ..	500	
10	" Dacca Prakásh " ... ..	Dacca ... ..	2,400	
11	" Education Gazette " ... ..	Hooghly ... ..	950	
12	" Hindu Ranjiká " ... ..	Boalia, Rajshahi ... ..	218	
13	" Hitavádi " ... ..	Calcutta ... ..	3,000	5th ditto.
14	" Murshidabad Hitaishi " ... ..	Murshidabad ... ..	.....	3rd ditto.
15	" Murshidábád Pratimdhá " ... ..	Berhampore ... ..	.....	
16	" Pratikár " ... ..	Ditto ... ..	608	
17	" Rangpur Dikprakásh " ... ..	Kakinia, Rangpur ... ..	170	
18	" Sahachar " ... ..	Calcutta ... ..	800-1,000	3rd ditto.
19	" Samaj-o-Sáhitya " ... ..	Garibpore, Nadia ... ..	1,000	
20	" Samaya " ... ..	Calcutta ... ..	4,000	5th ditto.
21	" Sanjivani " ... ..	Ditto ... ..	4,000	6th ditto.
22	" Sansodhiní " ... ..	Chittagong ... ..	.....	
23	" Sáraswat Patra " ... ..	Dacca ... ..	(300-400)	
24	" Som Prakásh " ... ..	Calcutta ... ..	800	
25	" Sudhakar " ... ..	Ditto ... ..	2,000	5th ditto.
26	" Vikrampur " ... ..	Lauhajangha, Dacca ... ..	600	4th ditto.
Daily.				
27	" Banga Vidyá Prakáshiká " ... ..	Calcutta ... ..	500	
28	" Dainik-o-Samáchár Chandriká " ... ..	Ditto ... ..	1,200	4th ditto.
29	" Samvád Prabhákar " ... ..	Ditto ... ..	1,435	
30	" Samvád Purnachandrodaya " ... ..	Ditto ... ..	300	
31	" Sulabh Dainik " ... ..	Ditto ... ..	3,000	4th and 5th October 1894.
ENGLISH AND BENGALI.				
Weekly.				
32	" Dacca Gazette " ... ..	Dacca ... ..	500-600	
HINDI.				
Monthly.				
33	" Bihar Bandhu " ... ..	Bankipore ... ..	500	
34	" Darjeeling Mission ke Másik Samáchár Patrika. " ... ..	Darjeeling ... ..	500	
Weekly.				
35	" Aryávarta " ... ..	Dinapore ... ..	750	
36	" Bhárat Mitra " ... ..	Calcutta ... ..	2,500	
37	" Hindi Bangavási " ... ..	Ditto ... ..	10,000	
38	" Uchit Vakta " ... ..	Ditto ... ..	.....	
PERSIAN.				
Weekly.				
39	" Hublul Mateen " ... ..	Calcutta ... ..	.....	
URDU.				
Weekly.				
40	" Akhbar-i-Al Punch " ... ..	Bankipore ... ..	750	
41	" Darussaltanat and Urdu Guide " ... ..	Calcutta ... ..	300	
42	" General and Gauhariasti " ... ..	Ditto ... ..	410	
43	" Mehre Monawar " ... ..	Muzaffarpur ... ..	150	



No.	Names of newspapers.		Place of publication.		Reported number of subscribers.	Dates of papers received and examined for the week.
	URIYA.					
	<i>Monthly.</i>					
44	"Asha"	...	Cuttack	...	80	
45	"Pradip"	...	Ditto	...	.....	
46	"Samyabadi"	...	Ditto	...	.....	
47	"Shikshabandhu"	...	Ditto	...	.....	
48	"Taraka and Subhavartá"	...	Ditto	...	.....	
49	"Utkalprabhá"	...	Mayurbhunj	...	97	
	<i>Weekly.</i>					
50	"Dipaka"	...	Cuttack	...	.....	
51	"Samvad Váhika"	...	Balasore	...	203	
52	"Uriya and Navasamvád"	...	Ditto	...	420	
53	"Utkal Dípiká"	...	Cuttack	...	450	
	PAPERS PUBLISHED IN ASSAM.					
	BENGALI.					
	<i>Forthnightly.</i>					
54	"Paridarshak"	...	Sylhet	...	480	For the second fortnight of <i>Bhadra</i> and first fortnight of <i>Asvin</i> , 1301 B.S.
55	"Silchar"	...	Silchar	...	250	
56	"Srihattavási"	...	Sylhet	...	.....	





## II.—HOME ADMINISTRATION.

## (a)—Police.

THE *Sanjivani* of the 6th October has the following:—

SANJIVANI,  
Oct. 6th, 1894.

The passed chaukidar in Barisal.

Whatever a civilian says or writes is beyond question, and mistakes are made only by Bengalis and their newspapers. The writer could not nevertheless believe in Mr. Luttman Johnson's passed chaukidar, and he therefore wrote to a friend of his in Barisal to enlighten him on the point. His friend has written to say that after the fullest enquiry he has failed to find out a chaukidar in any subdivision of the Backergunge district who has passed the Entrance examination, and that all that he knows on this subject is that Mr. Savage wanted to have chaukidars possessed of some education, and in his annual report suggested that if a knowledge of writing was insisted on as a qualification for a chaukidar, then, considering the present circumstances of the country, men who had passed the Entrance examination might in course of time enlist themselves as chaukidars. The correspondent also knows that during the Lieutenant-Governor's visit to Backergunge, Mr. Cotton enquired of the Deputy Magistrates if there was really a passed chaukidar. But he knows only this much and nothing more.

It is probable, then, that Mr. Luttman-Johnson has given shape to what existed only in Mr. Savage's imagination, and put before the world his creation as something that really exists. As a matter of fact, there is no chaukidar in Backergunge who has passed the Entrance examination. But when a civilian has said that there is such a chaukidar, everybody must accept his statement as correct. The Dacca Annual Administration Report contains more of such inaccuracies and falsehoods.

## (b)—Working of the Courts.

2. The *Charu Mihir* of the 2nd October says that it is the *protégés* of Magistrates, Deputy Magistrates, and even of sarishtadars, who are now generally employed as

CHARU MIHIR,  
Oct. 2nd, 1894.

Honorary Magistrates.

Honorary Magistrates, and that in making these appointments no regard is therefore had to the moral or educational qualifications of the persons appointed. As the ability of a Magistrate is now measured by the quantity rather than the quality of his work, these Honorary Magistrates can do just as they please. The difference between the qualifications required from candidates for Deputy Magistrateships and those required from candidates for Munsifships, seems to show that Government considers the administration of criminal justice very easy work.

3. The *Hitavadi* of the 5th October refers to the judgment of the Sessions Judge of Jessore in *Empress versus Prasanna Chandra Roy*, a case which was committed to his Court by Mr. A. K. Roy, Deputy

HITAVADI,  
Oct. 5th, 1894.

Mr. A. K. Roy, Deputy Magistrate of Bongong.

Magistrate of Bongong, and remarks as follows:—

The rebuke which Mr. Pope, Sessions Judge, has administered to Mr. Roy in the course of the judgment, ought to bring all Deputy Magistrates like him to their senses. But, as the present Lieutenant Governor wants to see a large number of the accused in criminal cases convicted, it is needless to say that a good many Deputy Magistrates will sacrifice their sense of duty in order not to jeopardise their daily bread. The public cannot put any trust in the Lieutenant-Governor's words. For His Honour, while denying, on the one hand, that under his *régime* the promotion of Deputy Magistrates is regulated by the number of cases in which they convict the accused, has said, on the other, that 'some one should be punished for the day's work.' As a consequence, whenever the people see a Deputy Magistrate punishing unjustly a man, they think that he is actuated by a fear of the Lieutenant-Governor. O, Deputy Magistrates, have you completely thrown overboard your morality and sense of duty? Why else should you behave in the way you do? Do you not see that it is better to do your duty with judgment than to do it hurriedly, and therefore perfunctorily? Mr. A. K. Roy, consider to what trouble you unnecessarily subjected Prasanna Roy. You refused him bail, but the Sessions Judge set him



free on bail for Rs. 500, acquitted him, and expressed regret that he had been sent up for trial. Consider who has acted nobly in this case—you or the Judge.

HITAVADI,  
Oct. 5th, 1894.

4. The same paper says that, according to the *Tripura Prakas* newspaper, Babu Gopinath Basak, Deputy Magistrate of Tippera, treats the litigants in his court and their witnesses with rudeness. He has also tried a case in which his own servant was complainant. The facts of the case show that the offences with which the accused was charged were committed in his house and within the hearing of the ladies belonging to his zanana. So, under section 555 of the Criminal Procedure Code, the Deputy Magistrate ought not to have tried the case without the permission of a higher court. He says that the accused admitted his guilt and did not object to being tried by him. But that was because the man, who was only a cattle-grazer, thought it better to throw himself on the mercy of his prosecutor, who was no less a personage than a Deputy Magistrate, than to set himself against him and to demand a defence. The case proves the high-handedness of the Deputy Magistrate. A mukhtar of his court, Babu Gangadas Choudhuri, has filed against him a suit for damages in the court of the local Sub-Judge. The Deputy Magistrate is said to have used ungentlemanly and improper language towards him.

HITAVADI.

5. The same paper gives the following case:—

A case of suspicious death at Wellington Jute Mill in Serampore.

On the 19th September last, Mr. Skinner, of the Wellington Jute Mill at Serampore, in the Hooghly district, twice kicked at the testicles of a cooly named Tengri Bhar, employed in the mill. The man went home with great difficulty, and died the next day in great agony. The Manager and the burra Babu of the mill sent the man for treatment to the doctor Babu who looks after the mill patients, and he found the man's testicles very much inflamed. The police was informed of Tengri's death, and the Police Sub-Inspector did his best to find out the truth. Mr. Duke, Magistrate, also did his duty and came to the mill to enquire. And the man who saw Mr. Skinner kick Tengri from a distance of nine or ten feet deposed to that effect in the presence of the Magistrate. It also transpired from the depositions of several coolies that the sardar cooly had asked them not to tell the truth, and had promised them increase of pay if they kept quiet. Next comes Dr. Ashe's *post-mortem* report. Dr. Ashe first ascribed the man's death to congestion in the brain. But in his deposition before the Magistrate he changed his opinion and said that death was owing to sunstroke, although it was a fact that Tengri was not in the sun when he felt ill. As Mr. Skinner has not yet been brought to trial, it looks as if the matter will end here. It is hoped that the Lieutenant-Governor will order an enquiry into the case. His Honour is a Christian, and it is his duty to act according to the dictates of justice and morality. His Honour should also remember that his subjects are like his sons. It is also hoped that Lord Elgin will enquire into the matter.

(d)—Education.

BURDWAN SANJIVANI,  
Oct. 2nd, 1894.

6. The *Burdwan Sanjivani* of the 2nd October will not object to the Musalmans in the Education Department. Director of Public Instruction's circular on the subject of the employment of Musalmans in the Education Department if only educated Musalmans are so employed. But if advantage is taken of the circular to appoint incompetent Musalmans, it will undoubtedly evoke considerable opposition from the public. Fortune is now smiling on the Musalmans, and Government is treating them with great favour. Mr. Mirja Bedarbakt, B.A., B.L., was a pleader of the Burdwan Judge's Court, and has got a Munsifship before completing the third year of his practice, in preference to many M.A. and B.L.'s with four or five years' practice in that court.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Oct. 4th, 1894.

7. The *Dainik-o-Samachar Chandrika* of the 4th October will not now discuss the question whether Babu Abalakanta Sen was rightly or wrongly punished, for when punishment has been already inflicted, such a discussion will be perfectly useless. Exception was taken by Government to only seven of Abala Babu's books,



but owing to the Officiating Director of Public Instruction, Dr. Martin, and the Under-Secretary, Mr. Levinge, the use of all his books was interdicted. Babu Abalakanta contends that the editions of his books that were taken exception to were old editions which had been superseded by new ones. It is at any rate certain that the editions he has now published are free from all objectionable passages. Such being the case, Government should withdraw the order interdicting the use of his books. Rightly or wrongly, Abala Babu has been sufficiently punished; and it will not be proper for Government to utterly ruin a man. It is hoped that the Viceroy will prove himself generous enough to grant the Babu's prayer

8. The *Hitavadi* of the 5th October says that there were grave irregularities in the last Middle English, Middle Vernacular and Upper Primary examinations. In some of the centres the same question papers were by mistake distributed both morning and evening, and it was only the clamour of the boys that led to the discovery of the mistake. But the boys had to finish working within the prescribed time all the same, no consideration having been shown to them for the delay in the distribution of question papers. Many of the questions set at these examinations were hard, misleading in nature, and incorrectly worded. In one question a piece of land was described as so many *kathas* in length and so many *kathas* in breadth, the examiner forgetting that a *katha* is a square and not a linear measure. The fourth question in the history paper, set at the Middle Vernacular examination, was selected from a portion of the text-book not fixed for the examination. The questions in the physics paper are required to be general questions, but many of the questions in that paper set at the last examination, such as those relating to the laws of motion and the elasticity of the air, were not such.

HITAVADI,  
Oct. 5th, 1894.

(c)—Local Self-Government and Municipal Administration.

9. The *Kasipur Nivasi* of the 30th September says that the people of the Backergunge district are very poor, as is proved by the fact that the umbrellas, *pirans*, *chadars* and other articles used by them are cheaper than those used by the people of other districts. There are also in the district a large number of men who cannot buy enough of the rice which sells at 12 or 13 seers (*kachi*) per rupee, to have two meals a day. The doubling of the road cess will cause great hardship among a people so poor and destitute. The authorities are therefore asked to cancel the District Board's order doubling the rate.

KASIPUR-NIVASI,  
Sept. 30th, 1894.

10. The *Charu Mihir* of the 2nd October says that the Lieutenant-Governor's object in proposing the establishment of Village Unions is undoubtedly noble, but the hopes he entertains in connection therewith will never be fulfilled. It is proposed to vest these unions with important functions without giving them sufficient income to perform them. These Unions will, therefore, be very impotent committees, and no man with any sense of self-respect will agree to serve on them. The District Boards, which are groaning under the burden of Government's demands upon them, are not likely to be able to contribute much to these Unions, and the Unions will therefore be obliged to exercise their power of levying a tax. There is already before the people the dreadful apparition of a drainage tax, and another horrid spectre is now going to frighten them out of their wits. The people of this country are unable to bear any fresh burden of taxation, for they have already parted with their last drop of blood in the payment of taxes. The people will refuse to accept the Village Unions if they are required to accept a tax along with them. The new assessment of the road cess will considerably increase the income of Government, and the necessity of imposing a new tax can be obviated by allowing these Unions a part of this additional income.

CHARU MIHIR,  
Oct. 2nd, 1894.

11. Referring to the increase of the road cess in the Backergunge district, a correspondent of the *Sanjivani* of the 6th October says that, as Government has been convinced by enquiry of the exorbitant rates at which zamindars

SANJIVANI,  
Oct. 6th, 1894.



realize the road cess from their raiyats, it would not be unjust to make the former pay a part of their profits for the good of the country, instead of imposing an increased road cess upon the raiyats.

(h)—General.

BURDWAN SANJIVANI,  
Oct. 2nd, 1894.

12. The *Burdwan Sanjivani* of the 2nd October says that the people of India will be sorry to learn that according to Sir George White, Commander-in-Chief, the native soldiers' submission to British rule is due to their not having good leaders among their countrymen. They are courageous and well armed, and if they get good leaders, they may be tempted one day to rise against the British Government. His Excellency would not, therefore, supply their want of leaders by establishing Military schools in India. Now, if it be true that British rule in India will be jeopardized by the establishment of Military schools here, the writer will be the last person to advise the establishment of such schools. But this is not true. The people of India have submitted to British rule, not because they do not possess good military leaders, but because they consider British rule beneficial to them. If the Indians had been disaffected towards that rule, they would not have wanted leaders to give effect to their disaffection. As a matter of fact, both Hindus and Musalmans wish the permanence of British rule in India, and ask Government to give them their just rights in order that they may not be actuated by feelings of jealousy towards their English fellow-subjects. To keep the Indians contented is the only way of protecting the British Empire in India. India was not won by means of bayonets, and Government should place no trust in a policy which wants to retain it with the help of bayonets. Government will be freed from all anxiety on the score of its Indian Empire, only when it ceases to maintain any distinction between European and native, and regards them as the two arms of the British body politic.

VIKRAMPUR,  
Oct. 4th, 1894.

13. The *Vikrampur* of the 4th October has heard with astonishment that no local newspapers are taken in the Dacca Commissioner's office, and that the Commissioner has to inform himself of their contents from the report on native papers which is supplied by Government. The Commissioner is the *de facto* ruler of his division, and he can certainly take a few newspapers even without Government's sanction. The native newspapers, moreover, are priced so low that Government is not likely to become poor by subscribing to them. For the matter of that, Government can also exchange the *Calcutta Gazette* with them, and thus secure copies for the Commissioner's perusal. If Mr. Luttmann-Johnson had really a mind to read the native newspapers, he might have made some arrangement or other for getting copies of them.

Mr. Johnson is surprised that the conductors of native newspapers did not send him copies of their papers gratis. But he ought to have known that the management of a native newspaper is expensive, and attended with risk. He certainly subscribed to Anglo-Indian papers, and he ought to have had the kindness to subscribe to native newspapers as well. The people of a division can hardly expect good government from the Commissioner who does not read their newspapers.

SUDHAKAR,  
Oct. 5th, 1894.

14. The *Sudhakar* of the 5th October has the following :—

Musalman in the public service.

With an adroitness not unlike that of a Hindu, Mr. Cotton, who is obedient to the powerful Hindu community, evaded Maulvi Siraj-ul-Islam's request to be furnished with a statement of the number of Hindus and Musalmans employed in the public service of these provinces. What the Maulvi wanted to know was, why Musalmans should not have the same facilities of admission into the public service which Hindus have. The reply given by the Chief Secretary was absurd and erroneous. The disproportion between the number of public servants belonging to the two communities was admitted by the Chief Secretary himself. The reason of the disproportion, too, is well known, alike to the Maulvi, the Chief Secretary and the public. And it was precisely the removal of this obstacle in the way of the appointment of Musalmans to the public service that the Hon'ble Maulvi sought. We are unable to see why the Chief Secretary, who is



either afraid of censure or fond of flattery, refused to help the Maulvi in the attainment of his laudable object.

The sovereign or her representatives cannot be blamed for any grievances of the people, for they must, as a matter of course, act upon the advice of their Councillors. If those Councillors do not help them as they ought to, they must be unable to act rightly.

It is for the Chief Secretary to say whether, yielding to the temptation of having his praise echoed far and wide by the Hindu Press and the Hindu community, it is proper for him to be deaf to the cries of a weak and helpless community.

The Lieutenant-Governor is kind to the Musalmans, and the Chief Secretary too is not without sympathy with them, as is proved by the fact that he was sorry not to find a larger number of Musalman officers in Noakhali. We, therefore, request the Chief Secretary to direct the district and subdivisional officers to make the number of Musalmans in the public service of their districts and subdivisions proportionate to the Musalman population. It would not be proper to deprive the Musalmans of their due on the plea of incompetency.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

15. The *Sulabh Dainik* of the 4th October says that it is well for Mr. Tute Mr. Tute on the distress in that he has reported that Babu Deviprasanna Rai Faridpur. Chaudhuri's account of the distress in Kotalipara and other places in Faridpur is exaggerated and overcoloured, for if he had not done so he would, in all probability, have been removed from his office of Commissioner. Babu Deviprasanna should not allow this statement of the Commissioner to pass unchallenged.

SULABH DAINIK,  
Oct. 4th, 1894.

16. The *Hitavadi* of the 5th October refers to the alleged famine in Tippera and Faridpur and remarks as follows:—  
The distressed during the Durga Puja. O mother, Goddess Durga, we love to see you in your benign Annapurna form, in the form, that is, in which you give food to the world, and not in that terrific form of yours—your hair dishevelled and your neck garlanded with human skulls—in which you bring death and destruction to all. But you have appeared to the people of Tippera and Faridpur in your terrific form, and they cannot therefore join in the festival in your honour. The accounts of the distress in Faridpur are of a most heart-rending character. O ye people of the country, the mother of the universe apparently means to put you on your trial. She is not removing the distress of her sons, probably in the belief that you will not be backward in lending a helping hand to your needy brethren. Therefore, gird up your loins and come forward to do your duty. The goddess, who is all kindness, has not created you without hearts, and she cannot conceive that the sunken eyes, the famished appearance, and the piteous cries for food of the famine-stricken will fail to touch the hearts of those among you who, in palatial buildings, roll on couches of luxury. The present is a time of rejoicing for the people of Bengal, and much money will be spent by them in celebrating the worship of the goddess. But while making this expenditure, will no one among them think of the deaths from starvation and of the wailings for food in Faridpur?

HITAVADI,  
Oct. 5th, 1894.

Having regard to the deplorable condition of the people in Faridpur, the people ought not to spend their time in singing and dancing, and their money in buying articles of luxury for themselves and their children. Rich men, while buying rich dresses for their children, should think of the naked, starving children of the agriculturists in Faridpur, and all true worshippers of the goddess should, before devoting their souls to her worship, remember the claims to their mercy of her famished and naked children in Faridpur. The mother loves her children and is pleased if any kindness is shown to them.

And you will please her more by saving a single son of hers from death, by giving cloth to a single unclad son of hers, by giving even a handful of rice to a single starving son of hers, and by shedding one drop of tear for a single distressed son of hers, than by offering her a hundred sacrifices, or by presenting to her your richest treasure and the things most valued in her worship.



SANJIVANI,  
Oct. 6th, 1894.]

17. The *Sanjivani* of the 6th October has the following on Mr. Tute's letter to Government on the Faridpur distress:—

Mr. Tute's report on the Faridpur distress.

It is an unfortunate circumstance for Bengal that a pert, impertinent, and heartless man like Mr. Tute can become the Commissioner of a Division. The kind-hearted Christian Missionaries, Mr. James and the Reverend Mathura Nath Bose, the representatives of the *Sadharan Brahmo Samaj*, Babus Kasi Chandra Ghosal and Hari Mohan Ghosal, and Babus Devi Prasanna Rai Chaudhuri, Bihari Lal Chakravarti, and Kunja Lal Ghosh of the Faridpur *Suhrid Sabha* have, on seeing the starved, emaciated and ragged condition of the people of Kotalipara, told the public that famine is raging there, and that the suffering people cannot be saved from death without the help of benevolent people. The poorest members of the Brahmo Samaj are accordingly sparing something from their very necessities in order to afford relief to the Kotalipara people, and even schoolboys are contributing their mite towards the same end. He scarcely deserves the name of man in whom the higher feelings are not aroused at the sight of such self-sacrifice and devotion to the cause of the poor. Whoever has a heart will surely be touched to see so much self-abnegation on the part of the Christian missionaries and the members of the Brahmo Samaj and Suhrid Sabha—men who, in this rainy season, have forgotten the comforts of town life in order to attend to the needs of the suffering. But Mr. Tute has found in all this only matter for ridicule and vulgar abuse.

Can any but the most mean-minded man write such a letter as Mr. Tute has written to Government? Surely the whole staff of Government officers in Bengal seem to have deteriorated under Sir Charles Elliott's *regimé*. It is a matter of regret that a worthless letter like Mr. Tute's has been published in the *Calcutta Gazette*. Mr. Tute has not hesitated to call Babu Kunja Lal Ghosh, the representative of the Suhrid Sabha, who is distributing rice and cloth in Utterparhat, a liar, and a deceitful and self-seeking man. Babu Kunja Lal has been long known to the writer. He served Government in various capacities, and has now devoted his life to the work of ministering to the wants of humanity. Mr. Tute can sit at his feet for years and take lessons in charity and truthfulness. Pert, proud, insolent and heartless as he is, what he has written about Babu Kunja Lal is not worth more than a piece of paper in the waste-paper basket. But with a view of poch-pooing the distress, Government has published this calumnious letter in the *Gazette*.

Mr. Tute's letter is clear as to the way in which he set about this enquiry. He visited the Faridpur jail and inspected the condition of those prisoners who had come from Kotalipara or places near it, but he did not find them emaciated. But he does not say how long those prisoners have been already in jail—a most important and significant fact in such connection. He also ascertained the number of sick persons in the jail hospital, and not finding it large, concluded that there was no famine in Faridpur. He then started for Kotalipara in a steam-launch. The people who came to the river bank to see his launch, did not appear to him to be suffering from scarcity. He stopped at two large villages, but he does not say that he went into those villages and inspected any of the houses there. Probably he finished his inspection of the villages by merely looking at them from his steamer. He described the people of these places as semi-amphibious, and probably endeavoured to hide the real situation by saying that they looked as bright as people leading this mode of life might be expected to do. He then arrived at the Kotalipara thana, but did not find it convenient to come over to Utterparhat, not more than three or four miles off, where about two thousand people had assembled to take doles of rice from the Suhrid Sabha. Lest he should be confronted with famine, Mr. Tute finished his investigation at Kotalipara. The Reverend Mathura Nath Bose and Babu Kunja Lal Ghosh brought over in boats some few hundreds of the poor from Utterparhat. The weather was rainy, and it was not possible for them to bring over two thousand men from Utterparhat to Kotalipara; still they brought about five hundred. A widow brought with her a child of two months. Regarding her Mr. Tute writes:—"One young woman, with a baby of about two months old, was amongst the crowd, and she was pointed out as a fit subject for charitable relief on the ground that she had been a widow for years." Yes, it



was a fit occasion for indulging in sarcasm, and the *Calcutta Gazette* is undoubtedly the fittest place in which to publish such sarcasm. This shows the spirit in which Mr. Tute went to enquire into the distress. The sight of the tear drop in Kunja Babu's eye furnished Mr. Tute with another occasion for ridicule. He writes:—"The delegate told me that his feelings were wrung at times by the sight of the distress, and made an effort at emotion by removing his spectacles, and wiping one eye with the corner of his *chudder*." There are places and places where the officials can indulge in jest and benter there are balls, there are dinner parties, there is Darjeeling—where such coarse feelings can be given full vent to. Cannot such feelings be suppressed, at least in the place in which death has sounded his trumpet note, where starvation has brought men and women to death's door, where the men are committing suicide in order to avoid the sight of the sufferings of the women and children, which is enveloped in the lurid light of the *smashan* (cremation ground)?

The poor people of Kotalipara are eking out their scanty diet of rice with boiled *kachu* stems and other potherbs. But Mr. Tute says that "there is not a district with which I am acquainted in which people of this class do not use jungle *ság* largely as an article of food to eke out the small quantity of rice they get by begging." Is this a picture of the mode of living of British subjects that Mr. Tute has drawn? Is this the happiness Indian people enjoy under British rule? Kunja Babu has been called a liar and otherwise calumniated because he kept no accounts of his distributions, but the writer knows him well enough to be able to say that not one hair of his head will be injured by the aspersions of a man like Mr. Tute.

Mr. Tute said that no relief would be afforded by Government, and was sorry that, relying on the newspaper reports of the distress, people were subscribing money for relief. It is clear that if he had it in his power, he would have dissuaded the charitably disposed people of the country from giving such subscriptions. But the wiser people of this country know Mr. Tute too well to put the slightest faith in his words. Government's money is the tax-payer's money and not Mr. Tute's private property. Yet he will not only not let this money be expended for the relief of the distressed people, but he will not even like to see these people get relief from public charity. Indeed, a more hard-hearted thing in human shape was never seen before. Let Mr. Tute know that the people of this country will not become heartless at his bidding. He may pooh-pooh the distress by saying that the poor people have "yet blood in their eyes," but the people will not bear the sight of their fellow-countrymen dying of starvation.

The following is an account of Mr. Tute's visit received from Babu Kunja Lal Ghosh:—

A sad chapter of the Faridpur distress was enacted here on the 20th September last. The news of the Commissioner's coming visit to Kotalipara had filled everybody with hope and enthusiasm, and large numbers of people assembled at Utterparhat in order to inform the Commissioner *Saheb* of their sad condition.

At about 11 o'clock on the morning of the 20th September, news was received that the Commissioner *Saheb* had arrived at Kotalipara, and immediately hundreds of boats were filled with distressed people to convey them to Kotalipara. Rice was also carried to Kotalipara in a boat for distribution. The sight of these boats filled every heart with indescribable emotion. It was hoped that the follower of Jesus, the incarnation of love, would be touched by such a sight and would sympathise with the poor. But, alas! how hard is British stone!

Babu Mathura Nath and two assistant agents of the Suhrid Sabha arrived in advance with a few hundreds of the distressed, not even half the number which started from Utterparhat for Kotalipara. The Commissioner could not wait, but went out at once for inspection. Pressing his fingers on the eyes of a worn-out woman he said "yet there is blood in her eyes;" and at the sight of some emaciated old men he said, "age has reduced them; this is not a sign of famine."

He was standing in the thana, after having finished his enquiry, when the correspondent arrived and informed the *Saheb* of his arrival. The *Saheb* received him very courteously. But the crest-fallen appearance of Mathura



Babu and the two agents indicated what the result of their mission had been. After a brief introduction, the following conversation took place:—

*Commissioner.*—How much rice is given to every man?

*Correspondent.*—Not more than a seer in the course of a week.

*Commissioner.*—How much do you give to the Surtis?

*Correspondent.*—There is a special arrangement for them, they receive two seers per day for the sustenance of five persons.

The *Saheb* objected to such full ration. The correspondent was going to enter more fully into the circumstances of the distress, when the *Saheb* cut him short by saying "from what I see with my own eyes, I have no particular proof of famine."

*Correspondent.*—The mother of Durga Charan Mundal of Narikelbari died the other day after a starvation of three days.

*Commissioner.*—Was the dead body subjected to *post-mortem* examination? How do you know that she died of starvation? The reports of death which are published in the newspapers are not trustworthy.

The correspondent requested Mr. Tute to inspect a few villages in order to be convinced of the existence of distress. But Mr. Tute replied that help from Government under the existing circumstances would demoralise the country.

*Correspondent.*—The people are prepared to work. Charity is needed only for those who cannot work.

*Commissioner.*—There is at present no work to be done.

Disheartened at this, the correspondent said to Mr. Tute that their experience of months should not be made to give way to his experience of a few moments. But Mr. Tute replied that he had been present at the Madras and Bihar famines, that one of his sons had died of cholera during the Madras famine, and so on. And he added shamelessly that Government had rendered relief in the Madras famine because five hundred thousand men had died in it. The correspondent asked if his experience of the famines he alluded to was gained in the way in which he was acquiring his experience of the present distress. The Commissioner found fault with the work which was being done by the Suhrid Sabha, by saying that its agents kept no regular accounts and registers of their charity. After half-an-hour of such useless talk he said "really, you are doing very good work; but considering the insignificance of the distress, Government's help is not necessary, and it would be demoralising. You deserve thanks, and I hope you will enable the people to keep their body and soul together for the next two months." The correspondent asked why Mr. Tute encouraged the Sabha to do what he said would demoralise the country if it was done by Government. After some more talk Mr. Tute examined the half-seer measure in which rice was distributed. He made the District Superintendent of Police count the number of men in one row, and finding that it was only 180, said, "just double this," while in fact there were about 1,500 men present, and the crowd was continuously increasing. Mr. Tute then left the place in his steamer. The correspondent's heart nearly broke, after Mr. Tute's departure, the poor people enquired what the Commissioner had said regarding them.

The distress is at its worst now. On the 20th September about 2,000 people assembled, and 17 maunds of rice was distributed. Forty maunds are required for distribution every week. Death cannot be staved off. More money and cloth are wanted.

Will not everybody who reads Babu Kunja Lal's account of Mr. Tute's visit cry "shame upon him?" What an inhuman nature has Mr. Tute got! And what a nice inspection he made! Is every dead body carried to the morgue for *post-mortem* examination? Such is the common sense and wisdom of the rulers of India. And it is upon the strength of the report of a wiseacre like Mr. Tute that Government has come to the conclusion that there is no distress in Faridpur. Mr. Tute's conduct has been of a really astounding nature! Yet men like him are appointed as rulers of the country.

18. The *Sahachar* of the 3rd October has the following on what Sir Charles Elliott is reported by the *Indian Daily News* to have said to the agent of the *Black and White* who interviewed him:—

Sir Charles Elliott interviewed by the agent of the *Black and White*.

Sir Charles Elliott and the people of this country have understood each other. Sir Charles is resolved to crush Bengal—witness his jury notification and his



Chaukidari Act. The mufassal zamindars are all coming to Calcutta in fear. The Lieutenant-Governor is promoting every officer who is being complained against by the people or censured by the High Court, and the officer who earns the gratitude of the people by really good work is getting into trouble. According to Sir Charles, the highest feat of statesmanship is to arrest a flowing stream and convert it into a pool of stagnant water. If anybody in England protests against this principle, Sir Charles and his party become all flame and fire, and answer their English critics in this style:—"We will treat the natives as we like. We can shut their mouths. It is you, people of England, who are unduly encouraging them and thereby doing a very wrong thing. Allow us to act as we please, and you will not hear so much as a whisper of protest or remonstrance." In his letter to Lord Roberts, Maharaja Jotindra Mohan Tagore has shown in what way the mouths of natives are shut. This has compelled Mr. Caine to talk about the administration of this country. We cannot, however, bring ourselves to believe that Sir Charles Elliott, who is the Governor of this province, can have expressed himself so unreservedly, although such talk cannot have failed to be extremely offensive to him. Sir Charles has expressed his antipathy to the Hindus, both in the Legislative Council and in the Darjeeling Missionary Conference. Prince Bismarck can freely speak out his mind, but Sir Charles ought to remember that he is not Prince Bismarck. It is a question whether the Governor ought to remain in office who has not only no sympathy with the people under him, but positively hates them. The country is not likely to agree with the present Lieutenant-Governor as to what constitutes loyalty and what constitutes disloyalty. Sir Charles thinks that any protest against any action of his or of his officers is disloyalty. But no one will believe or accept his statement that the people and the press of this country are disloyal. Russia is advancing, and this is a circumstance that would have made even an able and warlike native like King Akbar tremble in fear. But now that India is a part of the British Empire, we have no fear of a foreign invasion. Even if there had been nothing else to make the Indians loyal to the English Government, that fact alone would have been a sufficient guarantee of their loyalty. The educated people of this country are not fools. But then loyalty means attachment to the Queen and not to any Governor or District Magistrate. In one sense it is Sir Charles and his party who are proving themselves disloyal, by abusing the people in season and out of season.

What did Sir Charles mean when he said that, if the number of newspapers in this country increase, an inferior class of men will come out here as civilians? We fail to understand this. What seems to be meant is that newspapers should publish stories and light poems instead of discussing politics. But the statement is absurd that as the administration becomes difficult, worthless men will be sent out as officers. What may, then, Sir Charles have meant? Did he mean that if the Congress continued to hold its sittings; if the people continued to agitate for self-government and simultaneous examination; and if they continued to protest against the acts of Magistrates of Mr. Phillips' type, a set of ignorant Englishmen would come over as officers, and setting the law at defiance would treat the people of this country as slaves? Happily for ourselves, English statesmen have not so far degenerated, nor do we believe that they ever will degenerate so much. What such officers could do if they were not afraid of England has been clearly stated by Sir Charles Elliott. But England is England still, and we have the same faith in her justice that we have always had.

19. The *Sudhakar* of the 5th October says that Hindus cannot believe that 40 or 50 Musalmans assembled at midnight at the Daruvilla Musjid at Puna with the object of saying their prayers. If it had been a musical or a theatrical performance or a *nautch* by dancing girls, the reason of such a late hour might be conceivable enough. But what is there so attractive in the *nemaz* as to keep sensible people from sleep so long? The necessary conclusion, therefore, is that the Musalmans must have assembled on the night in question simply to pick a quarrel with the Gunpati procession. It is certainly the duty of Government to prohibit things opposed to the Hindu Sastras; and it should therefore forbid the Musalmans to slaughter cows and read the Koran. Now that Vivekananda is returning to India after his successful visit to America, he will in all probability be able to

SUDHAKAR,  
Oct. 5th, 1894.



persuade the Indian Christians, too, to give up the use of beef. Differences between the different Indian communities will, therefore, soon disappear, and they will be wielded together into one great nation.

ASSAM PAPERS.

PARIDARSHAK.  
Second fortnight of  
Bhadra and First  
fortnight of Aswin.  
1201 B.S.

20. The *Paridarshak* for the second fortnight of *Bhadra* and the first fortnight of *Aswin* says that though the well which has been taken in hand in connection with the Sylhet water-works for more than a year is not yet half finished, it has already cost several thousands of rupees. It can, therefore, scarcely be expected that it will ever be completed. The authorities are, however, determined to make the townspeople of Sylhet drink tap water. If the works ever come to completion, they will cost twice as much money as would have sufficed to reclaim all the tanks in Sylhet to the great benefit of the rate-payers, and without entailing upon them any fresh taxation.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

*The 13th October 1894.*